

1826 IV
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A DECLARATION

Of the reasons, moving

DON EMANVEL,

Borne Prince of Portugall.

Having been heretofore a Devotary, under the name of *Pater Felix*, in the Order of the Barefooted Carmelites, to forsake the Romish Religion, to joyne himself unto the Catholick & Apostolick Church; and in the same to profess the purity of the Gospell.

The Abridgements of this Declaration was presented unto the Consistory of the French Church at Delf signed with the hand of the said Prince, and after Sermon read in his name to all the Assembly, and after all, ratified by his owne mouth, the 15. day of Iannary

1 6 3 4.

With certaine Letters written from Brussels, since his coming over into these Provinces.

Translated out of the French into English

by I. R. M. D.

Erech: 10. 18. 19.

Walke ye not in the statutes of your Fathers, neither observe their judgments, nor defile your selves with their Idols. I am the Lord your God, walke in my Statutes, and keep my judgments, and doe them;



Printed in the yeare 1634.



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DECLARATION.

Of the reasons, moving

DON EMANVEL,

Borne Prince of Portugall,

Having been heretofore a Devotary of the order
 of the unshod Carmelites, under the name
 of *Pater Felix*, to depart from the Ro-
 mish Church, for to adjoyne him-
 self unto the *Reformed* church,
 of the *United Provinces*, and
 to professe in the same
the Purity of the Gospel.



Bove all things, I thanke the Lord, that
 the citty which did embrace me, come-
 ing into the world, and the Church
 wherein I received the H. Baptisme, shall
 heare this day the publick witnesse, that
 I am to give of my faith.

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Those, from whome not long since I am departed, and those, amongst whom I now ranck my self, (though different of judgment, in matter of salvation) seem notwithstanding (as I conceave) to have a common desire, to know the motives of my change in Religion.

Therefore not to frustrate the one or other of their desire, and to obey the Counsell of the Apostle Peter,
 1 Pet. 3. 15 *to be alwayes ready, to give an answer to every man, that asketh you a reason of the hope that is in you, with meeknesse and reverence.*

First, I testify, I have not consulted with flesh or blood, but with the Spirit of the Lord; which often hath forced mee, to follow his precepts, speaking of Babylon: *Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues.*
 Rev. 18. 4.

I doubt not, but there wilbe many amongst the enemies of the Religion, which I now embrace, that will abandon me, the one will soile mee with false backbitings, the other will seeke to devoure me with severall calumniationes, others will accuse me of temerity, others againe will take up some perverse opinion against me:

All this have I propounded unto my selfe; and seeing those, which be true Christians, ought not to refuse, to beare a little weight of the Crosse of Iesus Christ after him, I will comfort me with that he sayth to those which shall be standred for his holy names sake: *Blessed are they, which are persecuted for righteousness sake, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; Rejoyce and be*
 Mat. 5. 10
 11, 12.

exce-

exceeding glad, for great is your reward in Heaven.

I doe no wise regard the reproaches, but rather rejoyce the more that I receive them for this cause, and forgive unto all that utter these things against me: Proposing unto my selfe, for a law of patience, the Example of our Lord Iesus Christ: *who being calsed, did not curse againe; and his commaund, that we should blesse them that curse us, doe good to them that hate us, and pray for them, which despitefully use us, and persecute us.* Mat. 3.44.

Finally, I doe not onely neglect all tongues and pennes, that for this cause might be injurious unto me, but rather will pray to God for them, as Steven did: *Lord impute not this sinne unto them.*

I desire every one might take notice, that my departing out of my Monastery, where I made my profession, was neither secret nor fugitive, but publicke & with knowledge of the place I was to travell too; with notice and full consent of the Superiour of that order, in which I was, as appeares by the letter of Obedience, graunted unto mee, which remaines in the handes of a Devotarie of the same order, which I tooke with me for company. I have not donne it privately, for the Serenissima Infante, on whome I hope God had mercy, both knew it, and allowd of it; and I also certified it unto my Lord the Prince of Portugall, my most honorable Lord and Father, who did also approve of it.

One thing I confesse, that I did not detect unto them my purpose, taking a pretext to come into these Countreyes, without which I could never

have hoped to enjoy this liberty.

As concerning my life and conversation in the monastery, it were not fitting, that I should praise my self; but for defence against the malicious detractions, which they thinke to cast upon me, as if I were departed for some Crime committed, or that the rigour of the order did stomach me to stay there; I referre my self unto the testimony, which may easily be gathered partly by the Letter of Obedience, which is not graunted, but with approbation of being free from the bonds of Censure: as also by those Letters, which I have received, whilst I have been in this Country, from the Serenissima Infante, from my Lord the Prince of Portugall, my Father, from the Provinciall of my order, and from some eminent persons: of which some of them remained in the hands of him, that was my associate in my journey, who is returned to the monastery, and some shall be joyned behind this declaration; all as witnesses of a good affection towards me. And since a yeare, or there about, that I came over hither, hath there beene none that hath brought any accusation against me; yea have not entertained a bad report of me, save since they saw me frequent the Sermons in the Reformed Church; but the knowledge they have of my life, and conversation, and their owne conscience, will make them lye to God, and to the world, in all things they shall obliterate against me. The long silence is a sufficient testimony of my good respect and honour, in which I lived amongst them; And I assure them, that I will not recompense evill for evill, though

I were

I were provoked thereunto : neither shall I touch the honour of any person, or the order which I have disclaimed.

Esteeming it a thinge more honourable, to dispise the sayings of the imprudent, then to resist them. *Ans.* *Prov. 26.4*
swear not a foole, according to his folly, least thou be also like unto him.

If they object, that worldly considerations have moved me to depart, I confesse some have ; but they served my intention no further, but as meanes to the principall, which was spirituall, and for my soule ; for the which, by the freedom of my body, I have sought to attayne to the liberty of the pure worship of God ; and for my mouth, that I might without daunger confesse the holy name of God, and declare his truth ; of which I had at that time sufficient knowledge to urge me to remove ; but since the one and the other were so neare combined, that I could not sever them ; I was constrained to employ them both by one & the same meanes.

It was not to take unto my selfe a larger freedome for the delights of this world, for there is not so smal a Chappell, so well barred and shutt up by the most rigorous monasteriall statutes and institutions, but there may be found one rift or other, by which any thinge may slide in, that will serve such as have with their mouth onely denyed their lusts.

Neither was it on hope or expectation of any worldly inheritance: for whence should such things befall me ? It is knowne to every one, to what case the
 Royall

Royall Blouds of Portugall is driven , by the unjust possession of the howse of Spaine , who not being contented to have robbed from it, his Royall and Patrimoniall goods; hath also forced the person of Don Emanuel, my honourable Lord and Father , to desist from all rights and titles thereunto; in so much, that at the Court in Brussells , they will not afford him the title of a Prince.

That every one then may rightly understand from the beginning the meanes of this my conversion , whereof I give the Lord alone glory, I would give the whole world to understand , that Don Emanuel, Prince of Portugall, my honourable Lord and Father, hath allwayes, and doth yet for the present, make profession of the Romish Religion, and that my Lady *Emilia of Nassau*, my honourable Lady and Mother (whom God hath taken into his Kingdome) hath allwayes professed the Catholick and Apostolick Religion, in the Christian Reformed Church; as also she departed in that sayd sayth. The difference of Religion betweene them was the cause (for each of them were strongly addicted to their Religion) that there was a deviation of their Children , concerning matters of salvation: yet have I had that benefit , together with my Brother Don William, and my beloved Sisters, that we receaved the H. Baptisme in the Reformed Church of this towne, and there was promised by those that did present me to the Baptisme, that I should be instructed as much (as lay in them) in the truth of this Religion. And my Lady, my Mother, finding her self principally
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and most strictly to be obliged by this bond, hath not beene defective in her duety, to fulfill her promise.

Therefore, whereas children in their tender yeares, commonly are left under the tuition of their mother, till the strength of their body, and the capacity of their understanding, might be more capable to soare up higher; I did remain under the protection and wardship of my Lady, my mother, of happy memory, till the age of 12 years old, during which time, she did instruct me in the principles of the knowledg of my salvation; having taught me the articles of the Creed, the Lords prayer, and the ten Commandements, with a small Catechisme. And God, through his grace, hath so blessed these principles and impressions in me, that since that time, I have beene allwayes much addicted unto this Religion, which my Lord the Prince my Father, observeing by my conversation and manners, did take it so heavily, that seeing me one day, having the New Testament by me, tooke it from me, and cast it into the Garden, did entertaine me hardly with speeches and blowes, whereupon my Lady my Mother, of happy memorie, to comfort me, tould me, I was happy to suffer for righteousness sake. Then my Lord the Prince my Father, to prevent that which he did already spy, sent me and my Brother into Fraunce, recommending us to Don Christofer, Prince of Portugall, our honourable Vncle, who also maketh a full profession of the Romish Religion, that the first impressions we had receaved, might be reprinted, by new

instructions, our understandings being of small judgement, and ready to receive any thing. But God, who had from my youth wrought so much good upon me, did grant me to record that which I had learned; which kept me allwayes in a continuall doubt, that that which they taught me concerning Gods service in the Romish Church, was not the true service of God. In the meane while, I lived in that Errour, in the time of my abideing there, following my instructions, which my Lord the Prince my father had caused to be taught unto me: And confesse, though my publick profession, and the doubtfull suspicion which I had of doing well, (following the broad way of the Romish Religion,) had caused me to take his side; nevertheless I felt certaine inclinations, makeing me averse from it, and a desire to know the way to salvation in the difference of Religion, of which my honourable Father & Mother made profession, each of them glorying of the true Christianity, which haveing but one truth for a foundation, could not suffer such a contradiction.

The successe of my desire could not be accomplished so soone as I had wished; the Authority of my Lord my Father, the manner of life in the world, in respect of my birth, the exercises and severall services, in which they have employed me, and the naturall negligence of man, which makes him so carelesse of his salvation, especially in his nonage, had by the multitude of ashes so covered the sparkes of fire, that they were almost wholly smothered, & did appeare no sooner then that good God, (who quencheth not the smoking flaxe)

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by the holy stirring of his Spirit, hath revived and illuminated that sparke at that time ; when there was least appearance for my salvation , and I lay deepest groveling in the greatest darknesse of a devout superstition; and in an Order , into which, the advise of severall men, with many considerations of the State, in which I found my selfe to be, did enduce me to tread ; hoping to finde there a shorter & a clearer way then is the common roade, departing out of this world , that so with lesse trouble, as I thought I might com into Paradise : I made my promise , and received my Vesture from the hands of the Serenissima Infante : therein I lived about 4 yeare and a halfe, and findeing my selfe free from all worldly care, haveing delivered into the hands of her Highnesse my place of a Captaine of a Company of Souldiers, with which they had furnished me , I did bestow the solitarines of my profession, and the time which I had, on the learning of the Lattin tongue, and of Philosophy ; haveing made a good entrance into them, they did serve me for a help , to get by reading of severall bookes the best science, which is the true knowledge of God , to his honour, my salvation, and edification of others, propounding unto my selfe for a marke , to establish my selfe in the sayth of the Romish Religion, in which I lived as in my proper Element.

But the Almighty God , who had already decreed me to goe out of the Kingdome of darknesse, unto the clearenesse of his light, and from the publick doctrine of lyes, unto his truth , hath changed that pernicious

juyce, of which my veines were full, into a saving nourishment of my soule; and the weapons with which I had thought to help my self, to resist those that should resist me in my religion, are become ennemyes to my purpose, and forcible meanes, to conquer me, and to draw me to Christ.

For, according to the custome; used in the Romish Religion, and in the Monasteries, thinking my speciall study should consist, in reading of the most renowned Doctors, whom they condigne with the honourable title of Fathers, I did employ my self unto that; but meeting with severall difficultyes, yea contrarieties, in one and others opinion, yea that the most famous amongst them, and whom they alledge most for their advantage, (viz. S. Augustin) hath written a whole book of recalling of that which he had formerly falsely beleevd and taught, I beganne to suspect their writings, and to dive well into the truth of this thinge; without bindeing my selfe superstitiously unto the title of Fathers; I concluded with my selfe, that those Fathers heretofore were but Children, and that their light was derived from elsewhere. I therefore traced their discent, not of their persons, but of their Doctrine; whose originall I found must have beene in the holy Scriptures of the Prophets and Apostles, who are the first Fathers, on whose foundation the Church of God is grounded; whose Cornerstone is Christ; and that Christ is the true light, inlightening the whole world; from the glistering beames of that stone have they derived all the light they had, as Iohn sayth:

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Search the Scriptures; And Peter compares it to a *light* John. 5. 39
shining in darknes. 1 Pet. 1. 19

Being then come to the source and spring of life, my spirit did suggest unto me, that I ought not to divedge further, and that by the purenesse thereof I ought to judge of the taste, colour, and clearenesse of the flowing waters, which commonly participate with the qualities, occurring in the veines of the Earth. The same can be manifested by paralelling of a great number of writings of these good Fathers, with the Holy Scripture, in which, remarkable tokens of their error may be spied, and that they have not allwayes rightly followed the way of truth: But as their writings can not totally be rejected, since they are not throughout corrupted, so also may they not fully be received, as an infallible rule of Fayth. I sort them amongst the Professors, and publick Teachers of the truth, not as testimonies of it; for Gods truth needeth not the testimony of man.

It is not my purpose, nor my profession, to play the Arist, but to manifest whose Disciple I am; but that the Fathers (amongst the rest S. Augustin and S. Ambrose, desiring that their writings should be examined by the holy Scripture) have shewed me this; and I also purpose to hould my selfe to this rule. In it I have read the prohibition God made, concerning the services contrary to his commaunds, and against the profession the Israelites made of the institution of their Fathers. *Walke ye not in the Statutes of your Fathers, neither observe their judgements. I am the Lord your God,* Ezech. 20, 18, 19.

Walke in my Statutes , and keep my iudgements , and doe them. In the Gospell I read : *One is your Master even* Mar. 23, 8. *Christ.* Whence I conclude, that the writings of the Doctors must be examined by the word of God, and if they reach otherwise, they are seducers.

Besides, I finde written , *that the Sheepe of Christ beare* Iohn. 10, 27 *his voice ;* and follow no strangers, but fly from them. Whence I conclude , that, whosoever speaketh other language then doth Christ unto his flock, (which is his Church,) are no true Shepheards, but deceavers. I read also the prayse Paul gives the holy Scripture ; which was then receaved in the Church of God (as he sayth :) *All Scripture is given by inspiration of God, & is profitable for Doctrine , for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thorowly furnished unto all good workes ;* whereby I conclude, seeing by the same a Christian, who is a man of God, may be perfect and thoroughly furnished to all good workes; that it is not onely convenient, but also sufficient unto salvation. They slander therefore vilely, that condemne that Spirit of God of imperfection , who did inspire it unto his Servants, Prophets, Evangelists, & Apostles; as the Teachers of the Romish Church doe. And seeing it is called by the Prophet David, *A lampe to his feet, and a light to his pathes ;* I conclude, that it is not darke , and that it needs no strange light to make it selfe knowne: It being so then, that the Gospell of Christ is the onely rule of our Fayth, like as the Law of God is the onely rule of our obedience , who shall hinder me from subscribing and saying

saying Amen to the words of the Apostle, relating twice; And denouncing a Curse against himself. yea against an Angell of Heaven, if he taught other doctrine then he had taught afore; and to esteeme all doctrine of man accursed, whether by tradition, or the unwritten word, whereof the foundation may nor be found, in the written words of the Prophets, Evangelists, and Apostles, that is, in the writings of the New and Old Testament, which we, and they of the Romish Church confesse to be Canonickall.

Gal. 1. 8. 9.

Therefore they of the Romish Religion, to supply the imperfections, wherewith they slander the holy Scripture, obtrude the writings of such persons, which were not inspired immediately by the spirit of the Lord, affirming, that the holy Scripture of it selfe is not authentick, without the authority of the Church, and the Church is ancienter then the Scripture, (a ridiculous thing, for whence did the Church learne, but from the Scripture, and the Disciple but from his Master?) as also, that the Scripture is like to a leaden rule, like a nose of wax, which they can turne and bend which way they list as a Fable of Æsop, without the authority of the Church, that it is a cause of heresies, and therefore prohibited to be read by laymen: And the Councell of Trent, advancing the unwritten traditions to the same honour and dignity, with the holy Scriptures, as being the same, the foundation of Faith, without which foundation the authority and dignity of the Scripture falls to the ground; in truth, being insolent, blaspheming, and diminishing the dignity of Gods word, and making the same

Eck. loc. commn. cap. 3.

same depend upon human authority; Me thinks therefore for this consideration onely, I have cause enough to detest all such Religion, which is in a high degree, injurious to God; and in which persisting, there is no salvation: For though they vaunt in words, of the service of God, yet in truth, they performe more unto the Creature then unto the Creatour, and the honour of man is more advanced there, then the honour of God.

That Religion vindicateth unto herselfe (though by unjust usurpation) the honourable tittle to be the Church of Christ, but she wants the essentiall signes thereof, which are the sincere preaching of his holy Word, and the lawfull administration of the Sacraments. Concerning the word of God, the common people knowe it not, no body may read it without permission of their Superiour, and if the Preachers read the same unto the people, whether in the Gospel or Epistles, or in the administration of the Sacraments, or whether a part of it be graunted unto them in their bookes of devotion, as in the Mattins and service of our Lady Mary, or other Saints, it is allwayes in a language unknowne to the people, yea oftentimes passing the understanding of him that teacheth it; Whence it comes that that great Apostle of the Gentiles, teacheth concerning unknowne languages in the Church, *that he that heareth, not knowinge the power of the voice, shall be unto him that speaketh a Barbarian; and he that speaketh shall be a Barbarian unto him.* That prohibition of reading the word of God, is the cause of so many

1 COR. 14.
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many errors in the Romish Church ; and one may apply justly unto the ignorant, that which Christ sayth unto the Sadduces , *you erre not knowing the Scriptures.* Mat. 22, 29

As for the interpretations they give of it, and for the applications, they are either false or ridiculous ; few of them true, which may be gathered by these small remnants, without touching the whole pieces, from the beginning to the end , as may be seene in the whole booke of conformities, of the pretended S Francis, printed at Bullin, dedicated unto the Cardinall du Ruveve, 1590, a booke full of Fables, false miracles, prodigious lyes , and horrible blasphemies , yea such a booke , that words are not sufficient to expresse the impudency thereof: by this Example onely, the rest may be judged. In the second preface fol. 6. pag. 2. colum. 1: of the said conformities , the Author shewes, that S. Francis was a man extraordinarily ordayned by the providence of God, to be sent into the world, and, to shew that, he alleages that of the first of Genes. *Let us make man,* which words (sayth the Author of the Conformities, *is of the whole Trinity, sending S. Francis into the world;* Therefore not of Adam; for there were not two men created, but one ; but it is apparent by the text, that it was Adam ; therefore not S. Francis: behold the foundation of his Holinesse lyeth in lyes, and all the rest of the Types of the Ould Testament, and all the persons that should have beene figures of him, are founded on the same truth. This booke was brought hither amongst these , which were taken in

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the Silver-fleet, by the Admirall Pieter Heynen, Anno 1628, and may be seen at Delft. In the same page, to shew how great the renowne of his power should be,

2 Sam. 7. 9 Christ is brought in speaking to S. Francis: *I have made thee a great name, like unto the name of the great men, that are in the Earth*: Words which Nathan the Prophet, by the command of God, spoke to David; and presently after, the Author addeth: *His name is become renowned*, (the reason?) *for he hath made him honourable*

Ecl. 45. 4. 5 *amongst Kings, and hath shewed him his glory, he sanctified him in his saythfulnesse and meeknesse*: Words that are spoken of Moses the great Leader of the people of God. They are not ashamed thus to sport themselves with the Scripture. Of the same brood is that that followes, a certaine writer reprehending those which spent the revenues of Bishopricks and other benefices, to keepe Whores, Comedians, and Hounds, all together the words, which our Saviour speaketh to the woman of Canaan, who prayed for the deliverance of

Marc. 7. 27 her child: *It is not meet to take the childrens bread, and to cast it unto Dogs*; and to threaten those that did conferre Ecclesiasticall benefices upon those of their consanguinity, or others allied unto them; *Wo unto him that buildeth the city in blood*; and when amongst the Ceremonies of the coronation of the Pope, after that by the

Hab. 2. 12 Canonick men of S. Iohn of Lateran, he is sett into a close-stoole, the Cardinalls lifteing of him up, with great state, doe they not mock at the word of God, when they utter the words of the song of Hannah, the mother of the Prophet Samuel: *He rayseth up the poore*

Out of the dust, and lifteeth up the beggar from the dunghill, to set them amongst Princes, &c. And after, that the said Pope is thus raised, he taketh a handfull of small mony, like to farthings, called *Bajoci*, (takeing heed there be neither gold nor silver amongst it, for feare of lyeing,) and casteth that amongst the people, saying that which S. Peter said unto the poore lame man, asking for almes deeds: *Silver or gold have I not, but that which I have I give unto you.* Is he not prophane and lyeing? for his Officers, to make for him a free passage, cast a heap of mony along the streets, in token of liberality, for to get the people out of his way: These are but glimpse of their prophane applications.

As for the false interpretation of the holy Scripture, one may meet with them so frequently in the vulgar translation of the Bible, which the Counsell of Trente hath Canonized, and would have to be of greater authority, then the Originall Hebrew or Greek, that it seemeth that the intencion of the said Counsell was, to obtrude a bastard in stead of a legitimate; that is a false doctrine in stead of a true one. These few Examples shall suffice: It is said in Genesis, that *the seed of the Woman shall breake the head of the Serpent*; that seed of the woman is Christ, which is of the seed of the woman, not of the seed of the man, like as the Lady Mary, and the version of the Romish Religion, to attribute that unto the virgin Mary, which belonges onely to Christ, hath translated it in this manner, that *the bruising of the head of the Serpent* should be attributed unto the woman, not unto her seed; those which have but

small insight into the Hebrew tongue, must without contradiction confesse, that this is falsely translated; For the article in the Originall Hebrew, hath a reference unto the word *Seed*, not to the word *Woman*.

Eccl. 9.^o. In Ecclesiastes, the Hebrew Text sayth: *No man knoweth either love or hatred, by all that is before him*; the Roman version hath it, *a man knoweth not whether he be worthy of love or hatred*, and that to establish the doubtfulness and incertainty of mans salvation; they have most wickedly joyned unto it, *but all things are kept in uncertainty for time to come*. In Psalm 94. *Worship at his footsteele*, the Roman version is, *worship his footsteele*; To draw from them the adoration of the Creatures. In the Epistle to the Hebrewes, *Jacob worshipped* (viz. God) *upon the toppe of his staffe*, the Roman version hath it, *worshipped the toppe of his staffe*. It may be he had thereon, some image of the virgin Mary, which came not into the world, but many ages after him. In the same Epistle, chapt. 13. *Forget not to doe good, or to communicate, for with such sacrifices God is wel pleased*; the Roman version, *for God is appeased by such sacrifices*, and that to establish, the merites of good workes.

And to prove that there are two swords in the Church, the one spirituall, and the other materiall, Boniface the eight Pope of that name, abused that, which the Disciples spoke unto Christ, *Behold two swords*; upon which Christ should have answered, *'t is enough*. And to prove, that the employeing of this sword appertaineth unto the Pope, as being the Successour of Peter, are not these words applied to good pur-

Extr. vog.
com. tit. 8
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purpose: *Put thy sword into thy sheath?*

And Pope Innocent the third, for to extoll the Popes authority above the Emperours, writing unto the Emperour of Constantinople, is it not firly alledged, that God made two great lights, the Sunne, that is the Pope, the Moone, that is the Emperour, and conclude from thence, that as farre as the Sunne exceedeth the Moon in greatnesse, so much lesse is the dignity of the Emperour, in respect of the Popes.

Decc. lib. 1
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& obed.
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As for their translations, printed in the French tongue, one may see by the Bible, printed at Paris, An. 1538. by Antony Bonnemere, dwelling on S. Hillary hill, in the Court of Albret, that there are, (beside the false insertions, which are here and there put in among the text) severall omissions of whole verses of the text, and others added, the one to obscure the truth, the other to lay the foundation of their lyes. These Examples shall suffice, out of a great multitude. Upon the 2 Chapt. of Exod. where there is first mention made of Moses, going beyond the Scripture, they specify the name of his Father and Mother of the Daughter of Pharaon, adding thereunto that Moses did throw downe to the ground the Crowne, which the King of Egypt, playing with him, had set upon his little head, upon which Crowne was made Hammon, one of their Gods, and that he broke it; upon which the Priest of Heliopolis should say unto the King, this is the childe which God would have us kill, which will bring under the Land of Egypt:

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And to make experience, whether the childe did this maliciously, or out of innocence, they caused burning coales to be brought before the childe; and the childe tooke one, and put it to his mouth, and burnt the tip of his tongue, and thence it came, he retained his whole life time a stammering speech: And the rest of the whole chapter is stuff with the like Fables. On the 32 chapter of the same impression in the same booke, many other things are added unto it, that Aaron and Hur, resisting the people of Israel, which did aske Gods of them; the people were incensed against them both, for denying of them, and that they did spitt so abundantly on the face of Hur, that they did smother him, which Aaron seeing & fearing the like, gave way to their importunity, and made the Goulden Kalf: that the powder of the Goulden Kalf, which Moses caused to be burnt, being drunke by the Israelites in water, caused them to have gilded beards, which was a speciall marke to know those, which had worshipped the Kalf: These are Fables like to the Legends of the Saints.

With the same conscience have they proceeded in the New Testament; They interpret these words of Mar. 4. *Repent, for the Kingdom of Heaven is at hand, thus, doe penuance, for the Kingdome of Heaven will approach; that is, you shall merit and gaine the Kingdome of Heaven:* And that to shew that Paradise is purchased by good workes. In the 26. of the same Evangelist, one may finde 40 lines of strange glosses amongst the texts. In the Gospel of S. Luke, have they added unto the words
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pronounced by our Saviour, Iesus Christ, unto the converted murderer, Luc. 23. *thou shalt be with me this day in Paradise.*

They have added unto it, for before the resurrection of Iesus Christ, no man or Prophet entered into Heaven; but all the just were sojourning hard by Hell, in a place like unto it, where they waited that the Sonne of man should pull them out of it, and where they had neither payne nor glory. Much to purpose, to prove the wels of the Fathers. In the first to the Corinthians, you finde in the Greek text: *I give thanks unto my God, that I speake more languages then you all.* For to excuse themselves of that text, that they speake in their service a language, that others understand not, and that it suffiseth that it be understood of God, they have translated it, *I thanke my God, which speaketh the languages of us all.* And in the following verses, they have corrupted it, and willfully left out these words: *to that end, that I may also instruct the rest;* and in place of *five words*, have they set downe *ten words*; and in stead of *ten thousand in a strange language*, they write *five of severall languages*; and all this, for feare least their service in a strange language should be condemned by these words of the Apostle: In the Epistle to the Hebrewes, after these words, at the end of the 17. verse of chape. 10. *And their sinnes and iniquities will I remember no more;* presently followeth upon it: *Now, where remission of these is, there is no more offering for sinne,* verse. 18. They have altogether skipped this verse; because it overthrowes directly the pretended sacrifice of the Masse, and consequently is against the prayers for the

1. Cor. 14.
18.

the dead, and their annuall prayers for the deceased. By these few observations, (for when should one have done in quoting the infinit number of others?) one may judge of the good sayth of the Doctors of the Romish Religion, which are not ashamed publickly to write in the Preface of the said Bible, in this manner: *you may read this present book, which is the holy Bible, which was translated out of Latin into French, without any thing put to it, save the very truth, as it is in the Latin Bible, nothing is * left out, save that which should not be translated, and this translation is not made for the Clergie men, but for laymen, meane Devotaries, and Hermistes, which have not the schollership they ought to have; & because none should accuse those of the Reformed Religion, that they forget new accusations, against those of the contrary Religion, behold some other words of the Preface: and this French Bible is first reprinted by command of the most Christian Prince of France, Charles the eight of that name, and afterward it was corrected and reprinted; Marke corrected, whence we have good cause to suspect, that in the time of that good King it was honestly translated, without addition, subtraction, or glosse with it, but afterward the people by reading of it, comming to understand the errours of that Doctrine, they could not revoke the impression, but made a new one, sureing with the condition of the times, to prevent by a holy deceit (as they speake in the Romish Religion) that the traffique of the soule should not cease, and that fertile field of pardons & indulgences should not lye untilld, and barren.*

† Nota.

* Nota.

He raigned
An. 1459.

With

With the like proceedings they furnish themselves, to make the Fathers and ancient Doctors in the church fruitlesse, to discover their lyes, to that end, that the clearer sighted, and those that are not of the *simple Devotaries*, that is to say, ignorant sort, should not marke, that the judgements of those good men were in many things contrary unto the Novelties and impieties, which after their time came up, and are taught unto this day in the Romish Religion; and that is the cause moving them by a malicious art, to castrate the Fathers, haveing blotted out whatsoever was found in their writing, not to be conformable unto the Decrees of the Counsell of Trente: And the workemen unto whom the commission of so meritorious a deed was graunted, seeing they could not accomplish their work, without making too great incisions, they have devised by an artificiall invention, either to deny or excuse, whatsoever any of these Fathers have written, or at least to give it a favorable interpretation thereof. These are their proper words, speaking of Bertram Priest, in their *index expurgatorius*, printed at Antwerp, by Plantin, 1571. by commaunde of the King of Spaine, under the government of Duc d'Alva, as also an other Register of books prohibited, a year afore: so are also the other *Indices expurgatorii*, that is to say, a register of bookes, that must be repurged; printed in Spaine, such also as were printed in Italy, or in that of Venice Anno 1619. first made by the authority of Pope Pius the fourth, augmented by Sixtus the fifth, and lastly viewd, & published by commaund of Clement the eight, p. 19.

you shall finde these words: *One ought also to blot out all the words of the holy Scripture, which are wickedly applied against the sound use of them. Such also are wrested to an intention, contrary to the opinion of the Doctors and Catholick Fathers.*

Furder, and that which aggravates their enormity is, that there is this day in the Romish Religion, one of the greatest Sacrileges that can be committed against the expresse commaund of God; *neither to adde nor to diminish unto the word which he had commaund'd us. Adde not unto his words, least he reprove thee, and thou be found a liar.* And an obstinate sleighting of the threatnings, which God denounces against such audacious men, with a protestation to excuse them, as you may see in the Revelation. *If any one shall adde unto these things, God shall adde unto him the plagues that are written in this booke; and if any one shall take away from the words of this booke of this Prophecy, God shall take away his part out of the booke of life, and out of the Holy City, &c.*

Whence could proceed that horrible prudence so imprudently, to change the very words of the Holy Scripture, and to make it legitimate, but from a desire which they have, to maintaine the people in the darknesse of the Kingdom of Antichrist. And that is the wisdom and prudence from below, that without any apprehension of the foresayd threatnings, they have crossed out the second out of the Law of the ten commandements, which forbiddes *to make Images or resemblance of things which are in Heaven or in the Earth, or in the water under the Earth, &c.* a crossing out done, to
 en-

Deut. 4, 2.

Prov. 30, 6

Revel. 22,
18, 19.

Exod. 20.

entertaine the service of the Creature, in the opinion of the ignorant : as if it made a part of Gods service; and yet it is a thing most oppppsite to his glory. : For in Esay he sayth : *My glory will I not give unto another, neither my prayse to graven images.* In the mean while, who-soever shall examine well, the whole Religious service of the Romish Church, shall know, that it leanes more towards the Creature then towards the Creatour: witnesse the Almanacks of every nation, in which there is never a day, which doth not celebrate a particular saint: besides these which are combined with others , and those that comeing too late, could get no place ; unto whome, notwithstanding for recompense, they have established a great solemnity; on which day they serve them together; unto the best qualified have they distributed the dayes, dedicated the Churches, consecrated the Images, given the Ornamets , and besides, in the invocations, which they make before their Images, they attribute such titles unto them, which appertaine onely to God : yea in the Churches they have erected Images of those things, which were never seene: all this directly against the second commandement of the first Table, wherein God expressly forbiddes, to make such to fall downe before them, or performe unto them any service, and therefore they have taken away that commandement from the peoples knowledge, for there is never a booke of devotion amongst them in any language whatsoever, which containeth that commandement; God then hath forbidden them, but the Romish Religion approves of them, because they are the books

Esa. 41. 8.

of the Layics, that is of the ignorant, whome they commaund to travell, every where, unto severall pilgrimages, farre, and neare, for to visit severall images: And in this regard, I cannot altogether condemne them, who (speaking of the Romish Church) say that the Religion there taught, is imaginary, and painted; For wheresoever you cast your eyes, it every where abounds with pictures and images: Their Temples are full, within, without, or above; their Altars loaden with images, the leaves of the Altars painted with Images; their robes and weeds embrodred with images; the glasses altogether darkened by the multitude of the painted images, their bookes of Devotion, the Masse-booke, Breviaries, Mattins, all full of images; their beads hanging on their neck, or girdle, adorned with images; their Pilgrims, comeing from S. James, or S. Michiles, or from else where, burdened with images; the doores of their houses clapt full with papers of the Fraternity; their cubbards in their chambers, and their cabinets furnished with images; and where shall one finde a place amongst them, that is not therewith unright?

Iustly then (sayd hee) that this Religion is nothing but painting and imagination; For witnesse of the wrath of God against Idolaters, one may read the memorable punishment of the Children of Israel, who with their heart did worshippe the true God, though it were under the similitude of a Kalse, when 'tis sayd, *to morrow is a solemne Feast unto the Lord, &c. Behould those Gods that brough you out of the Land of Egypt.*

Exod. 32.
4, 5

In

In the Romish Religion, they paynt God the Father in their Churches, in the streets, they hang his image for a signe at the Tavernes, with the image of the Sonne, and the H. Ghost; And under it is written, in the Trinity; and the name of the Master of that place is called by his neighbours, the Master of the Trinity, as they call one, the Master of the Goulden Lion, or the like. To paint the Deity, and to make it resemble a Creature, is not that on a purposed will to sinne against that which Moses tould the people of Israell, when he appeared before the Lord in the Mount Horeb?

The Lord spake vnto you out of the middest of the fire: yee heard the voice of the words, but saw no similitude, onely a voice; And a little furdur: *Take yee therefore good heede vnto your selves, (for yee saw no manner of similitude on that day, that the Lord spake vnto you in Horeb, out of the middest of the fire,) least yee corrupt your selves, and make you a graven image, the similitude of any figure, the likenesse of male or female, &c.* And our Saviour Christ, confirming this Doctrine, addeth: *No man then hath seene* Ioh. 1, 18
God.

Therefore I hould the Romish Religion for Idolatrous, for image and idoll differ not but in the language, the one being Greeke, and the other Latin, in which ^a Cicero expounds the word *Idolum* by Image, and to eschew all ambiguity in words, God added the word of *similitude* or *likenesse*, and afterward, *what agreement hath the Temple of God with Idols?* So that I follow the instruction of S. Iohn: *Little Children keepe your selves from idols.*

^a Quæ sequitur Epicurus tota sunt Demetrii tomimagines quæ idola nominant.

¹ Cor. 6, 16
² Ioh. 5, 21

The Romish Religion deprives our Saviour Christ of a part of his glory, for to honour the Creatures with all, joyning companions with him, in the busines of intercession, as Angells, men, women, trees, Iron, Cloathes : Their manuals of Devotion and Prayer-bookes are full of Hymnes, made to Saints. They say unto the wood of the Crosse, (severally considered from the person of Christ) *Increase righteousness unto the good, and give grace unto the sinnefull.* In the prayer they putt up unto Christ, they say : *Lord graunt unto us that those, which come to adore thy holy Crosse, may be delivered from the bonds of their sinnes.* They attribute unto the thornes of the Crowne of Christ, *power to convert the heart, to purge it from pride, and to deliver sinners; in the day of judgement, from the confusion they deserve by their sinnes.* What could they say more unto the holy Virgin ? yea, what could they hope more of Christ ? So also they worship the Napkin that served Christ at the institution of the Lords Supper, saying: *Most holy Napkin of God pray for us ;* yea the Monkes of Fons have some Reliques of it : They of Cahors doe pray unto the holy Kercher, yea pray to the Lord *by the vertue of the same Kercher.*

Such devotion towards the Creatures, makes me marvaill, that the Romish Religion hath not made other Articles of Fayth then did the Apostles, as they have made the commandements of the Church equal, with the commandements of God; For since they call upon the Creatures, yea some of them unanimated things, it is a signe that they beleave, and put their

* In the
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Sanctissi-
ma Dei
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pro nobis.

trust in them; they should say then: I beleeve in the Crosse, I beleeve in the Nayls, I beleeve in the Thorns, I beleeve in the wood and stone, I beleeve in our Lady, and so make a new Creed; If then they doe not beleeve on them, how shall they call upon them without Fayth. For (sayth Paul) *how shall they call on him on whom they have not beleeved?*

Ro. 10, 14

Concerning the titles, they attributed to the Lady Mary, they are blasphemous against God, for that which belongs unto him alone, they ascribe unto the virgin Mary, in the Songs, made to her praise; They make her everlasting, before all ages, that Kings raigne by her, and give all the glory unto her, which appertaineth onely unto the Father, Sonne, and H. Ghost, stileing her the mother of mercy, taking away of sinnes, sanctifying the hearts. And unto her honour (though to the great dishonour of God) they have altogether perverted all the 150 Psalmes of David; in which they have every where changed the name of Lord into Lady, as in the 110 Psalm, which the Lord applyes to himselfe: *The Lord spoke vnto my Lord, sit thou at my right hand, &c.* they have put into the new Psalm-booke: *The Lord sayd vnto my Lady* (that is unto the Virgin Mary) *sit thou at my right hand, &c.* If she be then at the right hand of God, she is in so great a degree of glory, as Christ himself: For he is no where else set but at the right hand of God, as sayth the Creed: He sits at the right hand of God; and Psalm 37. in place of God; they have put: *Lady have pittie on me! O Lady! have pittie on me, for my soule hopes in thee;* and so

Mat. 22, 44

the

the whole Psalmes through: She is to them *the Queene of Heaven, the Gate of Paradise, the Fountain of life, mercy, grace, salvation to all those that hope in her*; titles onely, fitting the sole Redeemer of the world.

They bestow no lesse honour upon the Saints, canonized by them, unto whome they distribute (as seemeth) good unto them, either greater or smaller charges: S. Nicolas is President of the Navigation, S. George of the Fruits of the Earth, S. Rocus of the Pest, S. Fremin of the Gout. S. Main of the Scabs, S. Eloy of the Horses, S. Antony of the Hogges; There is nothing, that hath not his protectour, even unto the pulletts, which have S. Leodigar, to defend them from the pip, and so of all the rest. And by such coards of Superstitious Idolatry, they binde men to the invocation of the Creature, and turne them away from the worship of the Creatour.

And whosoever would read the bookes of those Spirits, that have altogether erred from the truth, studied for the honour of their Saints; one may find, that they made them fouler in their actions, then the most infamous persons: One may see in the booke of **Discipulus*, of the Miracles of our Lady Mary, in the Dialogue of † Cæsarius, in the second Tome of the flower of Examples, printed at Roan, Anno 1616: that the Lady Mary, being ayded by Angells, did favour unto severall whores, that were her Devotaries, a happy deliverance; supplying their places in the Monastery, whilest they went many yeares revelling with their Russians; and for to imitate her other Saints, would be no lesse courteous.

* Printed
at Ments
1612.

† Printed
at Antw.
1605.

Is that to honour the memory of the Holy Virgin ? it is rather by the like hope of her favour, to relaxe the bridle to all kinde of loosenes. It is an horrour to see such things taught in the writeings of Christians.

These Saints are become heads of the Orders, every one having their proselites or Devotaries, every one their particular government, habit, colour, different fashion, and by that distinguished in the Romish Religion, like as the Lackeys by their Liveries in the Court of Kings and Princes. They give them the titles of *Fathers & Mothers*, not as unto such as are instructours & Administratours, under the charge of others, but as unto such as have engendred this *Religious posterity* unto God, against that which our Saviour expressly forbiddeth, in Mat. 23. *Call no man here upon Earth your Father.* The one hath S. Francis for their Father, the other S. Dominicus; others such as came afterwarde, as S. Ignatius, lately canonized by the imporrunity of the Iesuites. And the Souveraine Father of all these Fathers is the Pope; For he it is that blessed them first, and afterwarde canonizeth them, that is, bringeth them into the ranck and catalogue of the Saints. Therefore he by prerogative, beares the name of *Father*, with that adjective of *Holy*, yea in the abstract it selfe *his Holines*, as they speake of God, *his Deity*, or his *Bounty*: For when one speaketh unto the Pope, he sayth: *Holy Father*, a title which our Saviour Christ gave unto his Father, saying: *Holy Father, keepe them in thy name.* But the Pope suffers himselfe to be called in the Superlative

Ioh. 17. 11

In the
Glosse of
Clemen-
tine, &c.

degree, *most Holy Father*; and why not, since he suffers himselfe to be called *God*, yea *our Lord God*? He vaunteth himselfe to have all power in Heaven & in Earth, *lib. 1. of the holy Ceremonies, chap. 6.* He gloryeth that by the abundance of his power he can dispense with the Lawes, yea that he is above the Lawes; he will have us to receive the holy Scripture, because the Pope hath pronounced his sentence of them. He names himselfe the *Bridegrom of the Church, the Lion of Judah, the Roote of David, the Saviour of Sion*; Titles belonging onely to Christ. Bellarmine sayth: *that the Church is the spouse of the Pope, yea (Christo seculo) without consideration of Christ: He vaunts himself to have all the power of Lawes within his owne bosome.*

* 1. E. the
Devill.

In the Canon, *Si Papa*, in the 40 distinction, he exempts himselfe from the judgements of men, whatsoever he doe. These are the proper words of the Canon: *If the Pope be found negligent of his, and his Brethrens salvation, unproffitable and slow in his worke, and concealing the good, (which is most hurtfull to himself and others) in the meane while he leads whole bands of innumerable people with him to the first* Slave of Hell, for so he beateen eternally of him, with severall blowes; No man may presume to reprehend his faults; because he that must judge all men, ought not to be judged of any person, except he be found to erre from the Faith.*

By this last close it appeares, that at that time, they thought the Pope might be an Heretick, and now they thinke, he cannot erre; behould a manifest contradiction: A great number of other observations upon this sub-

subject, doe offer themselves, both in the Canons and in the writings of the new Doctors of the Romish church; whence may be easily inferred, that he, which is so eminent in pride, ought not to take it in ill part, if they tell him, that one may justly presume, that it is of him, that the Apostle speaketh, 2 Thess. chap. 2. seeing he carryeth himselfe, as if he were God, in taking upon him the title of God, and attributeth unto himself such a power, for he vaunteth himselfe to have all power in Heaven or Earth. In the first booke of the Holy Ceremonies, Sect. 7. Chapt. 6. witnesseth Innocent the third, in the Bulle, which is in the third Tome of the Counsells, who graunteth increase of honour, and a degree in Heaven above others, unto those who shall goe beyond sea to warre: And seeing himselfe crowned with a triple-crowne, which they call, *the Kingdome*, he receaveth with contentment, as by enjoying of his Souveraine power, this salution: *Know that you are the Father of Princes, and of Kings, the Governour of the World, and the Lifenant of Christ here upon Earth.* And what would Boniface the 8. witnessesse of himselfe? (by report of Charles of Moulin, Doctor in Law, Counsellor of France and Germany fol. 595.) the sayd Boniface, to declare himselfe to be Lord and Souveraigne over all men, in all things, whether Spirituall or Temporall, on the day of jubile, Anno 1300. of which he was the first institutor, and commanded to be celebrated every * hundred year) did shew himselfe unto a great conflux of people, upon a stage, clothed in the habit of a Pope, like so a Pagan Priest,

* Afterward Clement. 6. did reduce it to 50 year, and afterward Sixtus 4. to 25 year, which was An. 1475.

Priest, having three Crownes on his head, and next day in a worldly habit of an Emperour, crowned and armed, having a naked sword in one hand, and the Globe of the World in the other hand, speaking aloud these words: *Behould 2 swords, thou seest S. Peter, thy Successour, and thou Christ, behouldest thy Vicar.*

And to shut the mouth of those, which draw into question the right of Sovereignty to the temporall things, which he attributeth unto himselfe, as well as unto the spirituall; within two yeares after he made an Ediēt, which he published for an Article of Fayth, and necessary to salvation, upon penalty of eternall damnation; Such proceedings favour not the sweet smell of Christ, who living in the world, sayd to his auditors: *Mat. 11. 29* *learn of me, to be meek & lowly of heart.* Neither did they agree with the humble title of the sayd Pope, which he used in the writeing of a letter to Phillip the Fayre, King of France; qualifying himselfe with the title of *Bishop, and Servant of the Servants of God.* The same pompe and magnificence in that Sovereaine power, (in the fruition whereof the Successours of the said Boniface have maintained themselves) is seen enough, that though they write themselves, *the Servants of Servants of Iesus Christ*, yet in effect they pretend to be *the Lord of Lords of those that be the Servants of Christ*, and manifest it plainly to the Emperour, Kings, and Princes, present at his inauguration, causing them as Lackeys to hould the stirrop, when they mount a horseback, making them to take the bridle of the horse, to lead him apart on his way, *in token of submission.* And if he

he cause himselfe to be carryed in a chayr, foure of the most qualified, whether Emperour or Kings, take him upon their shoulders, assisted by foure strong servants, for to helpe them, to beare the heaviness of the lead.

And whilest the Pope dines, being set alone at table, the Bishops and Cardinals on two other tables, each according to their dignity: the mightiest, and most noble amongst the temporall Lords, though they were *Kings* themselves, serve in their owne person, to the Pope. When an Emperour must be Crowned, and he come to Rome, to receave the Romish Crowne, coming neare the place, the Pope is set upon a stage, compassed about with Cardinals, the Emperour lighting downe, as soone as he perceives his Holinesse, boweth his knee to the ground, bare-headed, shewes him great reverence; and approaching nearer to his Throne, bowes againe his knee to the ground; at last coming to the feet of the Pope, he kisseth them, for devotion, in honour of the Saviour. All these things are evident signes, that he listeth himself above the Sovereaine powers of the Earth. And if his pride had beene limited in putting his foot upon the neck of the Emperours, as did most arrogantly Pope Alexander the third, unto Emperour Frederic Barberousse, in the entry of the gate, of the Temple of S. Mark, at Venice, speaking these words, as if they were written on his behalfe: *Thou shalt tread upon the Lion and Adder, and the young Lion, & the Dragon, thou shalt trample under foot; one might impute this action for a humane argument:*

Psal. 91. 13

Iud. 8. 5.

But to lift himself above him whome he worshippeth and acknowledgeth for his Creatour, it is to make himself a fellow-sinner to those, of whome Iude speaketh, *which despise Dominion, and speake evill of dignities, and followers of the Angells, which kept not their first estate, but left their owne habitation*: For this is donne at Roome, at cleare noone-day, in sight of more then 10000 witnesses, who from all corners of Italy flocke thither, to see that Feast, and to receave there the blessing of the new Successour of S. Peter, the Vicar of our Lord Iesus Christ. When he marcheth thus, accompanied and led by Cardinals, which are Princes of that Court, served by Emperour, and Kings, carried upon their shoulders, in token of their Religious piety: *His consecrated Hostie*, (which he sayth he beleeves to be his God, his Creatour, and his Redeemer) is sent before, as it were to prepare him the way, very plainly accompanied; For they that goe before it, are the porters of the Cardinalls, here and there amongst the people; after them follow in order the Barbour and Taylour of the Pope, with their budgets, the Family of the Pope, and the common Gentry, the Nevewes and Cosins of my Lords the Cardinalls, the footbench of the Pope, carried upon a white horse, lead by one of the horseiers, afterward a few runners with Standards of several colours; after them the Chamberlins with the noble men of better fashion then the former, after them two Pursuivants, with their staves in their hands, afterward a troupe of servants of the Pope, carrying high-ten torches in their hands before the Sacrament, two

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household Chaplaines, with two silver Lanterns, on horseback, and afterward commeth the Sacrament upon a white horse, haveing a silver bell about his neck, lead by the servant of the Chaplaine; afterward commeth the Chaplaine himselfe on horseback; after him follow the Singers, the Clerkes, and Auditors of the Chamber, there is the whole traine of the Sacrament. But in the traine of the Pope are the Prelates, Abbots, Bishops, Archbishops, Patriarchs, Cardinalls, in the traine two Deacons, assisteing the Pope, and finally the Pope himself, on a white horse, embrodered and costly adorned, under a Canopic, borne up by eight great Lords and Ambassadors; and compare the train of the one with the traine of the other, and the applaudeing which is done to the Pope, with small attendance & state they worship their God with; doubtlesse one may judge, that the Pope is the Master, and God his Servant. The short rehearfall hereof is true; and whosoever please to read it, I can open unto him the booke of the Romish Pontificalls, printed at Venice, Anno 1582. dedicated unto Pope Gregory the thirteenth of that name.

Addē unto the former things that divine power which the Pope attributes unto himselfe, and which flowes by his influence (as from a spring) from him upon all Priests of the Romish Religion, to be able to change the nature of things, to deprive them of their substance, and to substitute others in their place; The accidents of those things that perish, yet remaining, to cover their other corporall substance with, which shall have

have two accidents, in colour, taste, and form, of which the senses can have no knowledge, either working, or else pretending to worke those things, which God never made, and unto which nothing is found like, amongst all the miraculous workes, of which the holy Scripture makes mention, either in the Ould or New Testament: a power unheard of, whence the new and unknowne worke is called *Transubstantiation*, and to perswade the poore ignorant people thereunto, they take away the use of their eyes, tasting, tongue, and hands, and deprive them of the liberty, to discern and judge of things, according to their naturall properties, what they are, and to commaund that they should beleeve, that that which was black was white; and that they must follow him that goes before, though it were otherwise against the judgement of their owne eyes. This is one of the rules, the thirteenth in order of those, that establish the Iesuities, to cleave to the opinion of the Romish Church, in these words: *Finally, that we may keepe the conformity, and agreement of judgements, with the Catholick Church, if she conclude any thing to be black, that we see is white, we must graunt with her, that it is black;* To attribute unto her selfe such power, is not that to equalise her with God? and in consideration hereof, to lift her self up above Angells, Thrones, Dominions, yea above the Virgin Mary, and which is most horrible above Iesus Christ our Creatour, and to dare publish this in bookes, is not this enough, to conclude that the Religion, doeing these things, was decyffered of S. Iohn in his Revelation? by *that woman*

Exerc. spiritual.
societat. Ies.
authore
Ignatio de
Loyola
Viennæ
Aust. An.
1563. fol.
139.b.

set upon a scarlet coloured beast, full of names of blasphemy, and the beast has opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven. Now, the Pope, in quality of a Priest, and all other Priests doeth thus, consenting unto bookes, made by men of their order, wherein all these blasphemies are found, and to point this out, as it were with fingers, that they may not thinke, we onely discourse of generallities, or certaine heare-sayes, or unwritten words, read one of the most famous commentatours, upon the Canon of the Masse, namely Gabriel Biel, a German of Nation, who lived, and was much esteemed of Pope Alexander the sixth, Anno 1494. his booke afterward reviewed and corrected, was printed at Lions Anno 1527. one shall finde there, lesson 4. fol. 5. and 6. many, and severall reasons, to raise the dignity of the Priests, above all Creatures in Heaven and in Earth, amongst the rest, that by the words of the Priest, the Heavens are opened, passe through the throng of Angels, coming to the Queene of Heavens, and Lady of the World, though she exceed all other Creatures in abundance of grace, yet gives place to those which have the holy Government of the Church, or the administration of the mystery committed unto them. And further: Hearken therefore ye Priests,asters to the true Salomon, and Chamberlains of Christ. You may also read anould booke, called *Lavacrum conscientia*, printed at Paris by Denis Roco, you finde there, that the author, speaking of the dignity of Priests, sets the above Kings & Angels, at last above the virgin Mary, in these words: *He is more excellent then she*

Rev. 17. 3.
and 13. 6.

Lavacr.
conscientie
tit cap. 5.

most worthy Virgin, in that he creates the body of Christ, yea he prevaileth more on Earth, then the most powerfull Angell of Heaven, yea then the Virgin Mary her selfe, for unto thee, O Priest, thy Lord and thy God becometh obedient, for to be present at the time of consecration. And speakeing of the Priests they bring in Christ, speakeing these words to them: I have given you more power, then unto all the Angells and Saints of Paradise, yea unto my beloved Mother, so wist, in the consecration of the Eucharist, wherein I am allwayes obedient unto you, as well unto the wickedest, & most roguish Priest, as unto the holiest Saint, and you have I exalted above all Creatures; Besides, the Priest is worthier then a King, holier then an Angell, and a Creatour of his Creatur. And in another booke of the said age, called *Stella Clericorum*, the Priest is honoured with such dignities, that he is called, the Creatour of his Creatour, and of all Creatures; Besides, God hath preferred him above Angells, Thrones, and Dominions; Yet further, he that created me without my self, is now created himselfe by my meanes. All these bookes, without addition or exaggeration, have these same aforesayd words in their writings; Could one adde to such blasphemies? Is it not good reason one should abhorre, and avoid such Religion? and renounce the head thereof? who exalteth himself above all power, either temporall or spirituall, above that which he confesseth to be God, and yet receaveth the title of God.

As concerning the articles of Fayth, of which (with us) he & his make profession, the Doctrine of the Romish Religion destroys many fundamentall points there-

thereof: The Articles of Fayth (agreeing with the H, Scriptures) teach us, that Iesus Christ is the Sonne of David, according to the Flesh, which he tooke upon him, in the wombe of the holy Virgin: the body which the Priest eats, at the celebration of the Masse, is not of the seed of David, but of the seed of corn, cam not forth out of the Matrix of the Virgin, neither was it there nourished the space of nine monthes, but was formed by the will of the Priest, (such a conception was not by the Holy Ghost, but by the intention of the Priest, provided that he had an intention,) but was brought forth from two hot Irons, where it was formed, (such a birth was not of the virgin,) its roundnesse, whitenesse, flatnesse, taste, weight, are not accidents to an humane body, as Christ had, liveing in the world, and dying for us, neither the inconveniences such an Hosty is subject unto, as to be eaten of Wormes, Parrets, or Ratts, to rotte, to be swallowed into the stommack, and from thence to be cast out otherwhere, to be broken, and to be cast up againe by the Priest, are no proper-tyes to a body, glorified, as that is of our Lord Iesus Christ, after his resurrection: to be in a place, without takeing up of any space, to be in ten thousand mouths of communicants, which at the same houre keep their Easter in a great towne, and to become as it were infinit through out whole Christendome, stands not with the nature of a body; for infinitenesse is onely proper to the Deity, and thus attributeing, unto the glorified body of our Lord an infinitenesse, they make a new Divinity; and generally beleeving this, they contradict

an Article of the Creed that sayth: *He is set at the right hand of God the Father Almighty*; as also opposite unto that which the Angells did speake unto the Apostles; after the ascension of our Lord, *that he shall come so as they saw him going to Heaven*. But they saw him ascend corporally; let them now bring us witnesses, without gainsaying, which saw him descend corporally: it contradicts also that which the Apostle sayeth, speaking of our Lord Iesus, being raised againe. *Wherefore henceforth know we no man after the flesh, yea though we have knowne Christ after the flesh, yet now henceforth know we him no more.* If the Apostle had beleev'd the presence of Christ, bodily to be upon the Earth, he would not have sayd: *we know him no more after the flesh*; and Christ would not have sayd: *Me yee shall not have allwayes with you*, if at the commaund of the Priest he were allwayes present at the Host. He that would dive deeper into this matter, might bring to light so many absurdities, that those which teach this doctrine, should be convinced within themselves, that like poore blind men, they have followed without knowledge those which caused them to erre from the truth, contained in the said Articles of Fayth.

Act, 1, 11.
2 Cor, 5, 16
Mat, 26, 11

As for the Sacraments of the Baptisme and the Lords Supper, (without examining the number, they adde unto them) they are in the Romish Church so corrupted, and maimed, in their administration, that he which should compare them with the practise of the Apostle, and of the Primitive Church, should finde such difference, as betweene a true childe, and a counterfeit

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terfeyted, betweene a healthfull body, and a diseased.
Vato the singlenesse of Baptisme, which is administred
in single Water, in the name of the Father, of the Sonne, and
of the Holy Ghost; how many noveltyes have they added
unto it, of which they can shew no word nor example,
much lesse any commaund in the word of God, nor
in the purer ancient times: To witt, the conjuring of
the water, salt and oyle; *Of the salt, to be to all those which*
use it, a saving of soule and body; Of the water, to cast out
Devills, and take away sickneses: Wherefore put they
salt into the mouth of the infant presented to the Bap-
tisme? To what end say they these words to it: *receave*
the salt of wisdom? wherefore call they it *a saving Sacra-*
ment, to drive away the Devill? Will they adde the salt
unto it as the eight Sacrament? where shall they finde
that God hath commaunded it to be consecrated by his Ser-
vants, for the faithfull people? who tould them that the
Devill is in the body of the infant newly borne? To
commaund five times with a conjuration that evill
Spirit to goe out; which might give occasion to any
one, for to aske whether the Devill was within the
body of the infant, whilest the mother was with child
of it, or whether he entred after it was borne; whence
should follow, either that the mother with the child had
the devill within her, or that the conditiō of the infant
dying in the mothers belly, is more happy the its birth,
seeing the devill makes his dwelling-place in that litle
body after it is borne; as if God gave the Children of
Christians, as soon as they were borne, to the devil for
a pray; If they denye the one or the other, to what end
doe they commaund in the name of God the devill to
com out of a body, into which he entred not? This

Salus me-
tis & cor-
poris
Ad ejicie-
dos De-
mones,
morbosq;
pellendos.

Salutare
sacramen-
tum ad
fugandum
inimicum.

Populo
venienti
ad Creden-
tiam
per servos
suos con-
secrari.
præcipit.

In odore
suavitatis.
Such spittle
may be
justly sus-
pected to
be danger-
ous for
the infant,
if the
Priest be
not an ho-
nest man.

† Manipu-
lus cura-
torum,
made in
the year
1333, prin-
ted at Pa-
ris, 1476.
dedicated
to the Bi-
shop of
Valence,
cap. 2. de
materia
Baptismi.

This is then to take the name of God in vaine, in so many exorcismes and adjurations, as they make with so many signes of the Crosse reiterated. Who gave the Priest charge to putt his spittle in the eares and nose of the infant, *for a smell of a good savour?* Who commanded him to put the oyle upon the breast, & betweene the shoulders of the infant? We read not that God commanded those things in the circumci- sion, nor Christ in Baptisme, of which the Element, being water is unto us, by the washing of our bodyes; an externall signe of the cleansing of our persons, by the blood of our Lord Iesus Christ: and notwithstanding they in the Romish Church attribute such vertue, unto the outward administation of the water, and to the intention of him that administreth, that they make the efficacy of the Baptisme to depend absolutely upon it; in so much that any one being Bap- tized with water, and not knoweing certainly, whe- ther he that Baptized did pronounce the words of the Baptisme, with an intention to doe that which the Church doth, cannot be certaine that he is truly Bap- tized; and this outward administation of the water in Baptisme, being judged by them necessary to salva- tion: that made them set downe these questions in their bookes: † *whether in want of water one may not use urine, Pottage, Lee, Rosewater, snow-water, durt? whether one may cast a childe into a well, if there were nothing to draw water withall; & so to Baptize it? whether & how one ought to Baptize a childe, coming forth in the birth with the hand or foot, and not with the head, when there is danger it*

would

would die in the mothers wombe. The same necessity being presupposed, made them resolve, *† to give power to Baptize unto women, children, not onely Christians, but also into infidels, unbaptized Hereticks, Iewes, Pagans; any wicked howsoever* (then also unto sorcerers) *yea without excepting the Divells themselves; provided they doe it by the commandement of God, and according to the order of the Church.* Strange things; by their adjurations they make against the Devill, they pretend to cast him out of the body of the infant; and notwithstanding they will accept of a Baptisme, performed by the Devill, upon condition that he hath had a good intention: But who shall be the Devills surety, that he hath done it according to the order of the Church, and from a good intention? I passe many other things over with silence, which might be worth the markeing, concerning this subject.

† Pupilla oculi clericorum, made by a Chancelour of the University of Cambridge, An. 1385. Printed at Roan, 1510.

As for the Sacrament of the pretious body & blood of our Lord Iesus Christ, the Romish Religion hath altogether abolished in effect, and hath not left any true token of that, which he ordained unto his Disciples; nor of that, which the Primitive Church for many hundred yeares hath practised. Our Saviour by this Sacrament hath instituted the commemoration of his death; the Churches for their consolation have celebrated the memory thereof so many ages; but the Romish Church in stead of a Sacrament, hath brought in a Sacrifice, which they call *Propitiatorie*, that is, appeasing the wrath of God, for the sinnes of the living and the dead, that is that which seemeth most strange unto

unto me, seeing Iesus Christ as God; Therefore infinite, as the Sonne of man, conceived of the H. Ghost, without blemish, therefore just, holy, and perfect; and lastly, as Mediatour betweene God and Men, participating of both natures, joyned together in the unity of his person; and that person having according to both his natures, all perfection, who by a voluntary yeelding, presented himself to God for us, to satisfy his Iustice in our name, hath had no defects or wants in his Kingly, Priestly, & Prophetical office, neither by consequence in his benefites of protectiō, redemptiō, instructiō. To say the contrary, is to blaspheme him of insufficiency; If he be then sufficient, he hath left us thē nothing for to perfect, to atone, nor for the propitiation of our sinne, which no oblation more is to be done, seeing we obtained remission for them; as witnesseth

Heb. 10, 18 *Now where remission of these is, there is no more sinne; therefore no more sacrifice: whence to make sacrificers, for successors of Iesus Christ in his office; that is to rank them amongst the offering of the old Testament, who by death were hindered to continue their charge: That is then to say, that Christ is not eternall; which is to belye the Scripture, which sayth, that he is an High Priest for ever, according to the order of Melchisedec. And to reiterate the same Sacrifice to the same end that Iesus Christ did offer himselfe, is to say plainly, that he hath not satisfied God his Father, and that is to accuse his oblation to be defective; which cannot be sayd without blasphemy; and*

if

if that be defective, and hath not been sufficient to
 satisfie the Iustice of God his Father, offered by himself
 upon the Altar of his Crosse, *by the Eternall spirit*, who Heb. 9, 14
 shall perswade us, that an offering by the hand of a
 sinnesfull man could be pleasing unto God? (but who
 dare say, that the Priest exceedeth Christ?) who shall
 then assure us of the remission of our sinns by such a
 Sacrifice? whence I draw this consequence, either, that
 there is not at all forgiveness of sinnes, or that it must
 be obtained by Iesus Christ; and that in that
 which he offerd unto God, in giving him-
 self, that therefore there is no Sacrifice more
 but one by a remembrance to be made
 of his sacrifice, according to his ordinance, as that
 of the Primitive Church, and as it is yet
 maintained in the Reformed Church.
 If it selfe, examined by the word of God,
 should not to be a propitiatory Sacrifice for
 sin, can be gathered by that which the Church of
 Rome sayth of the Masse, that it is a Sacrifice with-
 out blood, that is, in which there is no death; and the
 Apostle in the Epistle to the Hebrewes sayth: *Without*
shedding of blood (that is without death) *there is no for-* Heb. 9, 22.
giveness of sinnes. Whence I understand first, that it is
 false, that they say that the pretended Sacrifice of the
 Masse should be the same which Christ made upon the
 Crosse; for the difference stands upon a manifest con-
 tradiction, the Sacrifice of Christ was with shedding of
 his blood, and that of the Masse is without shedding,
 then it is not the same; or else you must say that *Tea*
 and

unto me, seeing Iesus Christ as God ; Therefore infinite, as the Sonne of man, conceived of the H. Ghost, without blemish, therefore just, holy, and perfect ; and lastly, as Mediatour betweene God and Men , participating of both natures, joyned together in the unity of his person ; and that person haveing according to both his natures, all perfection, who by a voluntary yeelding, presented himself to God for us, to satisfy his Iustice in our name, hath had no defects or wants in his Kingly, Priestly, & Prophetick office, neither by consequence in his benefites of protectiō, redemptiō, or instructiō. To say the contrary, is to blaspheme, & accuse him of insufficiency ; If he be then sufficiēt, he is perfect, he hath left us thē nothing for to perfect, to our redemption, nor for the propitiation of our sinnes ; For the which no oblation more is to be done, seeing he hath obtained remission for them ; as witnesseth the Apostle :

Heb. 10. 18 *Now where remission of these is, there is no more offering for sinne ; therefore no more sacrifice : whence I conclude to make sacrificers, for successors of Iesus Christ in that office ; that is to rank them amongst the offering Priests of the ould Testament, who by death were hindred to continue their charge : That is then to say, that Christ is not eternall ; which is to belye the Scripture, which sayth, that he is an High Priest for ever, according to the order of Melchisedec.* And to reiterate the same Sacrifice to the same end that Iesus Christ did offer himselfe, is to say plainly , that he hath not satisfied God his Father, and that is to accuse his oblation to be defective ; which cannot be sayd without blasphemy ; and

if

if that be defective, and hath not been sufficient to satisfy the Justice of God his Father, offered by himself upon the Altar of his Crosse, *by the Eternall Spirit*, who Heb. 9, 14 shall persuade us, that an offering by the hand of a sinfull man could be pleasing unto God? (but who dare say, that the Priest exceedeth Christ?) who shall then assure us of the remission of our sinns by such a Sacrifice? whence I draw this consequence, either, that there is not at all forgiveness of sinnes, or that it must have been obtained by Iesus Christ; and that in that Sacrifice, which he offered unto God, in giving himself: And that therefore there is no Sacrifice more to be offered, but one by a remembrance to be made of Christs Sacrifice, according to his ordinance, as that was done by the Primitive Church, and as it is yet ordinarily maintained in the Reformed Church.

The Masse it selfe, examined by the word of God, shall be found not to be a propitiatory Sacrifice for sinnes, as can be gathered by that which the Church of Roome sayth of the Masse, that it is a Sacrifice without blood, that is, in which there is no death; and the Apostle in the Epistle to the Hebrewes sayth: *Without shedding of blood* (that is without death) *there is no forgiveness of sinnes.* Heb. 9, 22. Whence I understand first, that it is false, that they say that the pretended Sacrifice of the Masse should be the same which Christ made upon the Crosse; for the difference stands upon a manifest contradiction, the Sacrifice of Christ was with shedding of his blood, and that of the Masse is without shedding, then it is not the same; or else you must say that Tea

and No, to affirm and to deny, are the same. Now from the passage of S. Paul, and the definition of the Masse I draw this argument, in the conclusion whereof I finde, that in the pretended Sacrifice of the Masse there is no forgiveness of sinnes.

Where there is no shedding of blood, there is no forgiveness of sinnes.

In the Masse there is no shedding of blood; Ergo in the Masse there is no forgiveness of sinnes.

To what end then doe they call the Masse a Sacrifice propitiatorie, or of appeasement, seeing we know it is without satisfaction unto the Iustice of God? But it is without satisfaction, because it is without death; for *Rō. 6. 23. the wages of sinne is death*: Therefore it is not propitiatorie for the sinnes of the liveing; much lesse for those which they imagine to be in purgatory. And seeing we beleeve the forgiveness of sinnes, as we confesse in the Articles of Fayth; wherefore should we make new Sacrifices to obtaine it? For we beleeve not that which is uncertaine, but that which is certaine, else it would be but uncertainty and no Fayth: we make a profession of Fayth, yea of that Fayth, concerning the forgiveness of sinnes, and seeing we have it in the the Church of Christ, there remaines no oblation more for sinne; That is it which the Apostle teacheth us in these words: *Now where remission of these is, there is no more offering for sinne.* Heb. 10. 18 He had spoken in the verse going before, of sinnes and iniquities which God had forgotten. From this passage then I forme this argument, whereof the conclusion is, that in the Christian Church

Church, there is no oblation more to be made for sinne.

Where there is forgiveness of sinnes, there must be no more oblation for sinne.

But in the Christian Church there is forgiveness of sinnes.

Ergo, in the Christian Church there is no more oblation for sinne.

What will become then of the Masse, except they say it is not in the Christian Church, but onely in the Church of Roome? But, for that I know, that the Masse destroyeth the assurance of our salvation, doth ruinate the foundation of Fayth, and is injurious unto the dignity of the person of our Saviour Iesus Christ, and blasphemous against the perfectnesse of his Sacrifice; my conscience obligeth me to renounce it; and to joyne my selfe to those, who with devotion, at the Sacrament of the Lords Supper, which our Saviour instituted, keep a remembrance of his death, and beleeve that he having suffered it on the Crosse, in which he perfected his onely Sacrifice, and that propitiatorie to appease the wrath of God; *He hath by that one offering, perfected for ever them that are Sanctified.* Heb. 10, 14

As for the vows, unto which in the Romish Religion they oblige the consciences, to the exact observation of those things, which are not commaunded in the word of God, and to deprive themselves of those things, which are created for the Lawfull use of man, preferring certayne days before others, and having

neyther command nor example of those things in the word of God , nor in the practise of the Primitive Church, neyther also of those distinctions of Orders, of Devotaryes, which each of them have their particular Patron ; I finde that all these are human inventions, proceeding from the ambition and vanity of certaine men , *which would rule over others , at their pleasure, in a voluntary humility and worshipping of Angels, intrudeing into those things, which they have not seen, vainly puffed up by their fleshly minde* ; not permitting unto Christians the liberty which Christ hath purchased them, but desiring to charge them with ordinances, *Touch not, taste not, handle not, which all are to perishe with the using , after the Commandements and Doctrines of men; which things indeed have a shew of wisdom, in Will-worshippe, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.*

Col, 2, 18.

Col, 2, 21

All this is nothing but a vaine deceaving , according to the rudiments of the World , and not according to Christ: But those shewes of Holinesse , in these voluntary devotions , in stead of bringing men to the true humility of the Spirit , have filled them with pride , and an opinion of perfection, each of them, that were founders of those noveltyes , making their order ambitiously , more commendable by their strictnesse ; in so much , that we dayly see one or other fashion of a Religions habit come up, which never heretofore was knowne : These diversities have brought so strong a Iealousie amongst these Orders , that they are come to enmity, envy, contention,

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tion, partiality, and to take upon them other Names then that of Christ, *whom God hath given above all things to be head of his Church.* For the one will say (for which the Apostle reprooveth the Christians that were at Corinth,) *I am Pauls, I am Apollos, I am Cephas, and I am Christs*; now one claimes one head, another another. Bernardines, Augustines, Iacobines, Dominicans, Benedictians, Carmelites, Cordeliers, and those that will be esteemed more then all the rest, and are allwayes hated of the other Orders, have chosen the Name of Iesus, calling themselves his associates, namely Iesuites, for aske them of what Order they are, they will answer, of the Society of Iesus. The women must have their part, and not without reason, that no perfectnesse to that devotion should be wanting, for lack of that Company, which is so necessary for man, to sweeten his life: The founders of these Orders, saw that it was not good, for man to be alone, they made him a helpe, like to himself; in devotion, habit, rule, of life, Beggery; yea not many yeares agoe, because those which call themselves of the Society of Iesus; had no free fellows of the same name, there are a Company of Devotary women, which tooke upon them the same title, but because that this seemed to be done by private Authority, it was wisely condemned by the Pope, for feare least that would inferre many dangerous consequences; as is more largely contained in the Bull of *Pope Urban* the eight, printed at Rome, by the Printer of the Apostolicall Chamber, 1611.

Eph. 1, 22

1 Cor. 1, 12

G 1

These

Esse plan-
tas Eccle-
siae Dei
noxias,
quas ne
ulterius se
diffundat,
radicitus
evellendas
& extirpa-
das decre-
vit.

1 Thes. 4.
3. 4.

1 Co. 7, 8, 9

Heb. 13, 4

These Religious women called themselves *Iesuitesses*, which Pope Urban condemned, to be rooted out, as plants noysome to the Church of God. And all these Orders are bound by a solemne vow, to live in the state of continence, and are kept from the Holy Marriage, though they be not free from such affections, which binde one to the Lawfull use of it, they that will professe their vessels in holinesse, according to the words of the Apostle: *That this is the Will of God, even our Sanctification, that we should abstaine from fornication, that every one of us should know, how to possesse his vessell in sanctification and honour.* And that which he sayth to the Corinthians: *To those that are unmarried and Widdows, if they cannot containe, that they marry; for it is better to marry then to burn.* As also to the Hebrews: *Marriage is honorable in all, and the bed undefiled, but Whoremongers and Adulterers God will judge.*

Let any body read the whole Ould and New Testament throughout, he shall not finde one word which tends to the forbidding of Marriage, nor one jot that commaunds the vow of perpetuall continence. The Priests and Prophets were married, as also the most part of the Apostles of Christ, as can be gathered by that which Paul sayth, 1 Cor. 9. 5. and Mat. 8. 14. of the Mother in Law, that is of the Mother of the Wife, of the Apostle S. Peter, whome Christ healed of an ague.

Notwithstanding, against the expresse commaundement of the word of God, the Church of ROME forbiddeth Ecclesiasticall persons, of both sexes, to marry;

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marry ; againſt the Examples of the Prophets and Apoſtles in this matter ; againſt the praſiſe of the Primitive Church, which may be gathered by the reading of the Hiſtory. S. Paul did not forbid the Biſhoppes Marriage, when he ordaines, *that the Biſhop ſhould be the husband of one Wiſe, &c.* which muſt not be interpreted of one Church onely (as doe thoſe which wreſt his words, as alſo other Scriptures to their owne condemnation) but of an eſpouſed wiſe ; as appeareth by the compariſon he makes in the ſame place, betweene the Family of the Biſhop, and the Church which is committed unto him: And thoſe who under the pretext of making the Eccleſiaſticall men leſſe buiſied in the affaires of this world, and more free to attend on ſpirituall things, have forbidden them Marriage, have brought them into ſnares of thouſand wicked temptations, which make them committ ſuch horrible miſchiefs, the rehearſing whereof would make one ſhake: how many ſmootherings of new-borne babes are there found, ro recover the honour of thoſe that loſt it? It was not without great cauſe, that Pope Pius the ſecond (as teſtiſyeth Platina, who hath written the lives of the Popes) ſaid, that if there were great motives to forbidde Priests to marry, for farre greater reaſons one ought to reſtore them their liberty againe ; And S. Bernard the Abbot, having examined well how neceſſary Marriage is, to prevent that the Church of God might not be a place of all uncleane Spirits, ſayth flatly: *Take from the Church the honourable Marriage, and the Bed which is undefiled, doe you not fill it with Concubines,*

1 Tim. 3.
2.3.4.

In Cant.
Salo. Ser.
66.

- bines, incestuous, effeminate, and Sodomisish persons; finally, with all sorts of filthinesse? And since it could not be, but offences should come; but woe unto them by whom they come; So must scandalls come, to verify that which the Prophetical Spirit of God hath revealed unto the Apostle Paul, where we read, that amongst the Doctrines of the Devill, he forgetteth not to marke the forbidding of marriage, and abstinence from meats, which God hath created to be received with thanks-giveing, of them which beleve and know the truth. And in this regard how can they excuse before God that yoke which they would impose upon the consciences? Since the Apostle manifests: That every Creature of God is good, and nothing to be refused, if it be received with thanks-giveing, for it is sanctified by the Word of God, and Prayer. As also to the Colossians: Let no man judge you in meat or in drinke, or in respect of an holy day, or of the New Moone, or of the Sabbath dayes. And to the Romans: That the Kingdom of God is not meat and drinke, but righteousness, and peace, and joy, in the Holy Ghost. And to the Corinthians: Meat commendeth us not to God, for neither if we eate, are we the better, neither if we eate not are we the worse.
- Mat. 18, 7
1 Tim. 4, 1
3
1 Tim. 4, 4
5.
Col. 2, 16
Ro. 14, 17
1 Cor. 8, 8

Who maketh them so bould to bring them under the yoke of bondage, whome Christ hath freed? And who being ransomed by him, must not be deprived of their libertyes, which he hath purchased them? And who hath given them that power, to oblige men by solemne vowes, upon paine of damnation, not to transgresse these commaundements, which the

the Apostle sayeth to proceed from such as have departed from the Faith, giving heed unto seducing Spirits and Doctrines of Devils, speaking lyes in hypocrisie, &c. People that punish more rigourously the transgressions of the commandements of men, then of the commandements of God, as can be seene in the taxation of the Apostolicall Chauncery, printed by Galeot du Pré, in the great Pallace Hall at Paris, Anno 1533. wherein the dispensations and absolutions for parricide, are better cheap, then to have a graunt to eat flesh on forbidden dayes. For Example, the absolution of a woman that hath taken a drinke, for to void her living Childe, is taxed but to 18 pence tournois, or thereabouts; and a dispensation not to be obliged to fast certaine dayes, and to have leave to eate cheefe, is taxed to 66 pence: If a Layman kill a Priest, or a Clark, must pay 6 shillings, must doe publick pennance, and must be beaten at five Parish Churches. A husband that hath beaten his Wife, being with Childe, so that she have a mischaunce, shall pay two shillings: He that shall counterfeyt the Apostolicall Letters, must pay 9 shillings. If any one kill their Father, Mother, Brother, or Sister, must pay 16 or 17 pence; and one that hath gotten his Orders by Simony, 17 shillings and a groat.

By these few Examples one may see that sinnes are set at a certaine price; and those which are against humane constitutions, at a higher rate then those which are contrary to the commandements of God. We read not that such pecuniary fines were imposed by

the Apostles upon the poore sinners, that which we read in the Gospell is: Repent, for the Kingdome of Heaven is at hand. If yee repent not, yee shall all perish; *Repent yee therefore, & be converted, that your sinnes may be blossed out,* and such like wordes; Where we find nothing spoken of mony payed for sinnes. Such proceedings are contrary to that which the Apostle requireth in a Bishop, that he be not covetous of filthy lucre: Me thinkes, it is a thing not well becomming a Prelate, to receive such forfeitures, as a Iustice of Peace should exact of such as infringe the Politick Lawes. To such Prelates may be applyed that which God said to Esay: *For the iniquity of his covetousnesse Was I wroth and smote him.*

Act. 3, 19

Esa. 57, 17

No sinne, nor punishment of sinne, can by mony be satisfyed before God, Christ hath satisfyed him for us, and is come into the World to call sinners to repentance.

As for purging of the Soules after this life, of the remnant of the filthinesse, whereof they had no leysure, nor meanes, to cleanse themselves in this life, being by the new Doctrin of the Church of Roome reserved to finish, and to purge themselves in Purgatory, I esteeme it as Fables; as well all those things which they write in their bookes, the Flower of Examples, the Goulden Legend, where there are such pretty Historyes, as would talke any one asleepe; and a thousand tales that are as foolish as false. And all this to the great dishonour of God, overthrowing directly his Iustice and Mercy; His Iustice, for since there was

satisfaction made for our sinnes by Iesus Christ, who hath taken upon him our infirmities, and hath borne the punishment to purchase peace unto us, he cannot be unjust, for to aske a second satisfaction of us: unto which I adde that no punishment can be satisfactory in behalfe of sinfull man, but eternall death: to say that the paines of Purgatory, and that imagined fire, is not for satisfaction, but for purging, it is to denye the words of the Apostle, who assureth us on Gods part, that the blood of his Sonne Iesus Christ, hath cleansed us from all our sinnes. It is also against his Mercy, for if he pardoneth, he quitteth the debt, and forgiveth the punishment. To impure unto him then to punish, is to robbe him of his Mercy, for to punish is proper to Iustice; and to pardon to mercy. Surely that Child would thinke his Father had deceived him, if, after he had given him assurance of the Pardon of his fault, he caused him to be whipt to the blood:

Now, since the greatnesse and the durance of the paines of that imaginary fire and place, are esteemed equall to those of Hell, such as the damned suffer, excepting that they are not eternall, yet notwithstanding of a long durance, every mortall sinne requiring 7 years to be dissolved in that fire, and well evaporated; now to give some comfort to such as must passe this refining place, before they can enter into Paradise, they have found a way to touch the tongue of those that are in these flames with a drop of water, which are the indulgences granted by the Pope, unto those that shall merit it by giving monyes to all those churches,

chies, in which they shall solemnise the Pompes, that are ordained on the dayes of Iubily, or other times, on which they shall be distributed, according to the abundance of the treasure of the Church, which is rich in the merits of the Church, and such good works which those have done, that have payed more then they ought: That is it that can be purchased by those devout soules, which goe in pilgrimage to our Lady of

† Indul-
gences of
the Coard
of S. Fran-
cis, by
Pope Six-
tus the
fifth, 1585

Loretta, S. Iames in Galice, but especially to Roane, † where in three months of the yeare, the Brothers & Sisters, that have girded themselves with the Coard of S. Francis, may gaine, foure million eight hundred sixty three thousand two hundred and seven and fifty yeares Indulgence, besides the forty dayes, *to increase the service of God, to the honour and reverence of Saint Francis.*

Those are the words of the Bull, so that the service of God be for S. Francis. How much could one gain then in a yeare, and how much in ten yeare? For this spring never dryeth, provided that the purse never be empty. And doubt not, but all other Orders have also their priviledges, and gratifications, in so farre, that those which beleieve these things, have reason to cry out with admiration, to the praise of the liberty of the Pope, in the distribution of so many indulgences, O the depth of riches and Indulgences of the Pope; but those that beleieve the contrary, and know, *that they were not redeemed with corruptible things, as silver and gould, from their vaine conversation, but with the precious blood of Christ, as of a Lambe without blemish and*

1 Pet. 1.
18, 19.

With.

without spot, say, that life everlasting is a gift of God, and those that can purchase it with money, are worthy to be spoken to, as the Apostle speaketh to Simon Magus : *Thy money perish with thee*, because thou hast thought, that the gift of God may be purchased with Money; Thou hast neither part nor Lot in this matter, for thy heart is not right in the sight of God.

AG. 8. 20.

21.

Vnto these indulgences are fastned the considerations of the Saints, by whose merits they pretend to obtaine a great part in Paradise, and these Saints honoured for their miracles, which they have done during their life here, or after their death, paralleled by those of the Prophets, and of our Saviour Christ, shall be found much inferiour and baser. Among these are not forgotten the Reliques, which are under the Tables of the Altars, which are seen through a glasse, those which you must beleeeve without seeing, so many armes and heads of one body, of which every one gloryeth to have the true, one a certaine witness, that neyther the one nor the other have the truth. And though, after the Gospell beganne to be more fully manifested, then in the times of our forefathers, yet they have a few yeares agoe brought out of the grave divers new bones, to increase Idolatry, for the credit of such as were never knowne heretofore : which served mightily to the advancement of Ignatius de Loyola, to make him ascend out of the Lower rancke of the *Blessed Fathers*, unto a Higher of *Saints*, by a tricke of a Canon of the Pope ;

For when that Miracle was done (if it be true) the Pope had not yet drawn him out of that Blessednesse, to take place amongst the Saints. The narration is witnessed by James Blase, Bishop of S. Omer; signed with his hand, and sealed with his seal, that, in the towne of Bourbourg, a Diocye under his Bishoprick, the 15. of Iuly, 1610. there was a mayde, which was brought to the utmost of her life, by retention of her Vrine, the space of 26 dayes, was cured as soone as the Reliques of Loyola (without specifying what member) had touched the party affected, the water taking his ordinary course without paine. This miraculous worke was printed at Luyck, by Leonard Streel; at Paris by Pater du Croc; and at Roan by Adrian Ouyne, in the same year 1610. In other places other such miracles were done; and at least the poore blinde people beleeve them; and because they are printed, they print them also into their own judgement.

Those that aske miracles testify that they are infidels, for the beleeving need no miracles, * but those that beleeve not, as in the 1 Ioh. 4. 1. *Beleeve not every spirit, but try the spirits whether they are of God.* So must one not beleeve every Miracle, but try the Miracle whether it be of God. And behold the marke given to the people of Israel by the Almighty himself: *If there arise among you a Prophet or a dreamer of dreames, and giveth thee a signe or a wonder, and the signe or the wonder come to passe, whereof he spake unto thee, saying: let us goe after other Gods, which thou hast not knowne; and let us serve them;*

* 1 Cor. 14,
22. Tongues
are for a
signe, not
to them
that be-
leeve, but
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that be-
leeve not.

Deut. 13,
13, 23, 35.

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them; Thou shalt not hearken unto the words of that Prophet, or that dreamer of dreames, for the Lord your God proueth you, so know whether you love the Lord your God with all your soule: And that Prophet or that dreamer of dreames shall be put to death, because he hath spoken to turne you away from the Lord your God.

Who seeth not that the miracles, whether true or false, which are taught in the Church of Rome, doe tend to turne the Christran people from the adoration of the true God to that of the Creatures? Therefore ought one to cast them away, for they teach but lyes; as it is also written of the Images: *They are vanity and the workes of error.* How happy then are they to whom God giveth grace to know this abuse, and forsake it with all their heart!

1er. 10, 15.

And as for Reliques, the H. Scripture doth recommend none to us, but to the contrary sheweth us, to prevent such Idolatryes, as we see to be so rise in Christendom; God himselfe would hide so sure the body of Moses, who had done such service unto the people, that unto this present day his grave is yet unknowne: For it is probable that the Children of Israel would quickly have fallen to Idolatry, since they did hang after the Idols and false Gods of the Gentiles. The Example of that good King Hezechias is worth consideration, in that he did take away the high places, and brake the Images, and cutt downe the groves, and brake in pieces the brasen Serpent, that Moses had made; For unto those dayes the Children of Israel did burne incense to it. For if there were ever any thing worthy to be kept

2 Kings
18, 4.

for a

for a relique, it was that that deserved it, for that
 † *Nā. 21, 9* † Serpent was commanded by God, and being looked
 upon according to his commandement, and the promise
 adjoynd unto it, the persons that were bitten by
 the fiery Serpents, were healed. Behould a great miracle,
 yet notwithstanding, because it was an object,
 and occasion of Idolatry, it was broken in peeces by
 King Hezekiah; And since the Scripture hath not
 commanded us to keep the forskin of our Lord Iesus
 Christ, or his garment or teares, the milke of the
 Virgin Mary, her hayre, or smock, the Stoole of S. Peter,
 and a thousand such fopperyes, which they shew
 for reliques, and to which they pray in the Church of
 Rome: By what authority doe they obtrude these to
 the people? All these things are as truely amongst
 them, *as the Cough of S. Ioseph, and the shadowe of S. Peter;*
Ag. 5. 15. By this appeareth plainly, that the world desires to be
 deceived.

I will not speake of the holy Beads, Agnus Dei,
 made of wax, unto which they attribute the same vertue,
 that they doe unto the blood of Christ; Of the
 Masses, for the dead, and the prayers sayd over them:
 cleane contrary to that which they say of the estate of
 the soules in * purgatory. I speake not of the hallow-
 ing of the Bells, at the melting whereof, whilest the
 mettall runneth into the mould, they sing: *Veni Crea-*
tor Spiritus, &c. and call upon the Holy Ghost, for the
 good Successe whereof; When the Bells are cast,
 they
 * In the Canon of the Masse they say, that they sleep the sleep of peace, but the paines of purgatory fire, are very contrary to sleep. They pray also for those that rest in Christ, then also for our Lady and the Saints,

they sing : *Te Deum Laudamus, &c.* We praise thee O Lord; At the last, a *Domino factum est istud*: This the Lord hath done. When they hang them up, they sprinkell them with holy water, sacred Oyle, & blessed salt, with prayers, that the Bells be filled with the vertue of the Holy Ghost, for to bring people to devotion, so drive away Devills, assuage Tempests, &c. Afterward, they are seven times toucht with the Vnction, on the outside; then perfumed with incense and Mirrhe, with prayers, that they may be filled with the dewe of the H. Spirit. Finally, after all, wetted with holy Water, the Priest (the God-fathers and Godmothers, laying hands upon them) giveth them their names; the Bells being covered with foure yards of Linnen, as many Ceremonies, as in Baptisme; and to all actions, severall invocations of the name of God: which all are impious and prophane. They take the same course with the shippes: I passe over the sacriledge, so frequent in the Church of Rome, to say silent Masses, for Horses, Hogges, & other Beasts, for which Christ did not shed his blood: they call these Masses by the name of those Saints, to whom they attribute the especiall care of those brute beastes, as S. Eloy for the Horses, S. Anthony for the Hogges: I mention not the impiety of certaine Priests, that use the Sacrament in conjurations and forceries, and of those that make the toades eat their consecrated Host, as may be proved by the judgement passed not many Lavac.
yeares since, in the Parliament of Provence, over Priest conscien-
Gaufredi, a renowned Conjurer: For I know that tize, cap. 6,
those finnes, though practised in their Religion, are p. 24, b.

not approve of; so also though I condemne the bad manners of many amongst them, that was not the principall motive that occasioned me to come away, (for every where are to be found bad and good) but the Doctrine which they teach there, contrary to the truth of the Gospell. There are also other points enough, besides those here formerly observed, but I thinke these to suffice; to shew that God having given me this knowledge. I was obliged to advance my selfe by it, and to give him thanks, that he hath not onely instructed me, but also strengthened my heart with a holy resolution, to come away (as I did) from the profession of the Romish Church, and following the inward motion of the spirit of God, without being induced or inticed by any person, but urged by my conscience, I joyne my selfe to the profession of the truth of the Gospell, as it is taught in the Reformed Chnrches, by the word of God, which acknowledge Iesus Christ alone for their head, of which they are the true spouse, and which alone deserves the title of Catholick and Apostolick Church; into the bosome whereof I yeeld my self, to be there nourished by the sincere worde of God, which is the milke of the understanding; and comforted and strengthened by the use of the Sacraments, which are there administred, according to his ordinance; Praying God to shew me that mercy, that I may live and dye in that profession craving pardon from him, for the love of his holy Sonne, that have so long participated with so many Idolatries, Superstitions and abominations: desiring the
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the true faithfull of the Chnrch, to acknowledge me
in this Christian profession, and to love me as one of
the members of the body of Christ, in the com-
munion of the Saints. Amen.

F I N I S.

L E T T E R S

*Written from Brussels, to Don E M A N U E L,
Son of my Lord the Prince of Portugall, since his
coming over into the United Provinces
of the Netherlands.*

De son Altesse Serenissime, en Espagnol.

L Os negocios corrientes importa mucho que os legueis a
qui a Brusselas encubierto, dexando ay toda vnestra
gente; assi os lo pido, y qui me abisareys en llegado, pues
ymporta mucho. Y Dios os guarde como deseo. De Bruss-
elas, en 11. de Hebrero, 1633.

ISABEL:

In English.

IT is necessary for present affaires, that you come
hither to Brussells privately, leaving there all your
folkes. This it is that I desire you should doe, and
that you advertise me of your arrivall, for much de-
pends upon it. God keep you in his protection, as I
hope. From Brussells the eleventh of February, 1633.

ISABELL.

*From my Lord the Prince of
Portugall.*

SONNE,
The death of her Highnesse hath cast us all into
great heavinesse, the Children in such a cause serve to
comfort their Fathers: Therefore I pray you to take
your journey hither, as soone as you can; and I wish you
could perswade your Sister *Donna Louisa*, to take a pro-
gresse this way with you, for as little a while as shee
pleaseth. You may counsell her, &c. Tell her the free-
dome and security there is here. You are obliged to
doe it for your honours sake, and for Gods sake above
all. The advice of good Freinds shall be a great help
unto you. The Lord suggest a holy Counsell unto
you, full of his grace, and beleve that I am

Your Father

*From Brussels, on S. Ni-
colas-day, 1633.*

D. EMANVEL.

De Frere Elias de S. Marie Magdalaine.

Ihesus Marie.

PAx Christi. Dios quode con V. R. y nox de gracia para ne perder lo que eternamente dura, par lo que tan brevemente passa lo que mucho se devea considera, por muy cierto tengo, que a todo tiempo que V. R. quisiere continuar la vida que con tanta perfeccion ha comenzado, todos le recibiremos en los brazos, porque asis lo mercede la buena compaignia que nos hizo. Dizen que V. R. muda de Religion; para salvarse muy segura es la Catholica. V. R. lo considere, porque errar en este punto, sera errar eternamente. lo fere hasta la muerte, muy verdadero amigo y servidor de V. R. y como tal, me alegrare de sus bienes, y sentire sus males, de que Dios guarde a V. R. como yo lo deseo, y le de las para que vea lo mucho que pierde, en perder a Dios que en los manos se le puso.

En 15. Enero

1634.

De V. R. Humilde siervo. fray
Elias de S. Maria Magdalaine.

In English.

THe Peace of Christ. God be with you, and give us his grace, not to loose that which is eternall, to possesse that which passeth away suddenly, which deserveth a good consideration. I am verily assured, that at what time soever you shall please to prosecute the

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the Religion, which you have begonne with such
perfection, we all should receive you with open arms.
For such deserveth the good fellowship we had of
you. The speech is that you change in Religion,
consider well, that the Catholick Church is full of as-
surance of salvation, and to faile in this point is to
loose himselfe eternally. I shall remaine till death
your trusty freind and servant, and as such a one I shall
rejoyce in your prosperity, and Symphatize with your
afflictions, from which I pray God to preserve you,
and that he would open your eyes, that you may un-
derstand how much you loose, in loosing God, whom
you have had in your hands:

Your humble Servant and Brother
Elias of S: Mary Madelaine.

15. January, 1634.

F I N I S.

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